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THESIS

THEOLOGICA

A R^o P. Joanne Ferrerio Societatis

Jesu in Collegio Tolosano Sacrae

Theologiae Professore

F. A. B. R. I. C. A. T. A.:

Illustrissimo Tolosani Senatus

Principi Gaspari de Fieubet

DEDICATA:

*A nobilibus Theologis in dicto Col-
legio diebus festis 8. & 11. Ju. an. 1659.*

PROPUGNATA:

Ab eruditissimo Abbate, astante

magno & per illustri coetu,

IMPUGNATA BIS,

BIS EXPUGNATA:

Eodem R. P. Ferrerio, acri

probabilitatis, etiam per nupe-

rum libellum, patrono,

DISPUTATIONIS MODERATORE.

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Inter decem.

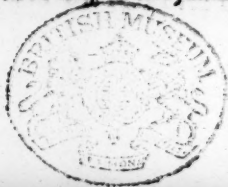
SELECTA THEOLOGICÆ DOGMATA

quinta Thesis.

DOCTRINAM de opinione probabili cum maximis quibusque omnium sæculorum scriptoribus propugnatus; contendimusque licere cuilibet in foro conscientię, ex duabus opinionibus æquali hinc inde fundamento stabilitis, cui voluerit adherere; quin etiam eam præligere quę minus probabilis videretur. Definimus enim opinionem probabilem, firmam, ratumque iudicium gravioris momenti rationibus innixum; & Scripturę sacrę, Conciliorum, Pontificumque decretis, unanimi Patrum Doctorumque consensui nulla parte repugnans.

Eruditissimi Abbatis ante primam
disputationem Præloquium.

IMPVNO doctrinam de opinione probabili, ea tamen adhibita cautione, quod ex qua modo dicturus sum, & salvo amicitię nostrę iure, & bonę Societatis veniã dicta semper velim; neque enim insensu animo opposuim suę, sed multa, eaque gravi ratione persuasus: nefas quippe existimandum est, huic adherere sententię, quę ab amplissimo Episcoporum consensu anathemate percussa est. Episcopos ego doctrinę puritati ex suo munere hac in re consulentes, audiendos putavi, quos



quos qui audit, & Deum audit, ut habetur Luca 10. Verum longè aliam initis viam: nec modo Episcopos habere magi ro. recusatis, sed pleno irreverentia consilio in ipsos insurgitis. Quis enim non videat, Thesim hanc consuld posuam in derisionem conventus nuper habiti à quinque ex illis; tum in contemptum Censurarum omnium, quibus pestilens hæc corruptionis origo profligata fuit? Quamobrem enim extra locum suum posita? Quamobrem ante latis in illam Censuras nusquam a vobis defensa? In actibus publicis ante hac numquam propugnata? Ided sanè, quia nondum erat prohibita; ac semper vobismetipsis similissimi, nihilque de Societatis genio remittentes, ab Episcopis reprehensi, ultro eos reprehenditis, quod tam temerarium est, quam quod maximè. Falsa insuper est hæc ista tua Theologia, quam in moribus patroni tui colendissimi (Patris Ferrer) spirare falsò credis, nobilissime respondens: impossibile quippe est theologicè vivere, & ita sentire.

Sic deinde eruditissimus Abbas disputationem ingressus est.

Posita hac doctrina de opinione probabili hæc propositio, *Jesuitæ sunt corruptores morum*, est probabilis.

Consequens non admittitis.

Ergo nec antecedens.

Probatur major.

Hæc propositio, *Jesuitæ sunt corruptores morum*, est firmum ratumque judicium gravioris momenti rationibus innixum; & aliunde non pugnat cum Scriptura sacra, Conciliis, Patribus, &c.

Ergo hæc propositio, *Jesuitæ sunt corruptores morum*, est probabilis.

Responsum est, rationes quibus innititur hæc propositio, esse non posse gravioris momenti.

Sic autem impugnatum :

Illæ rationes sunt gravioris momenti, quæ gravibus & prudentibus viris probantur (ut ex plerisque Casuistis constat, scriptis etiam Rdi P. Ferrier, & eius pro probabilitate libello cap 5.)

Atqui rationes quibus innititur hæc mea propositio, *Jesuitæ sunt corruptores morum*, gravibus & prudentibus viris probantur.

Ergo rationes quibus innititur hæc mea propositio, *Jesuitæ sunt corruptores morum*, sunt gravioris momenti.

Probatur minor.

Rationes illæ probantur tot & tantis Archiepiscopis, Episcopis, & Parochis Parisiensibus in suis Censuris & Scriptis adversus Apologiam Casuistarum editis.

Atqui illi Archiepiscopi, Episcopi & Parochi Parisienses, sunt viri graves & prudentes, cum etiam plerique sint Doctores Sorbonici.

Ergo rationes illæ, quibus scilicet innititur hæc mea propositio, *Jesuitæ sunt corruptores morum*, gravibus & prudentibus viris probantur.

Intricatus hic valde R. P. Ferrerius, ac desudans ; resumpto tamen aliquantulum spiritu, ad majorem propositio respondit, Episcopos in suis Censuris non loqui de opinione probabili in sensu Theseos.

Sed subsumptum continuò ab eruditissimo Abbate, Episcopos in suis Censuris, & Parochos Parisienses in suis Scriptis, loqui de opinione probabili in sententia Apologiæ Casuistarum, quæ cum par omnino sit Thesi, ut ex utraque constat, constat etiam

tiam rationes quibus utraque impugnatur, gravibus & prudentibus viris probari; ac proinde vel fallissimam esse Theseos & Apologiæ doctrinam, vel verissimam meam hanc propositionem, *Jesuitæ sunt probabalter corruptores morum.*

Ad hoc à R^o P Ferrerio & Sociis obmurmuratum, ab universo verò percelebri cœtu risum & applausum.

Et hæc habita sunt in primo congressu die 8. Junij quæ erat Dominica Trinitatis.

In secundo autem, qui fuit die 11. sequenti, sancto Barnabæ Apostolo sacrâ, contra eandem Thesim idemeruditissimus Abbas sic disputavit.

Posita hac doctrina sequitur *Jesuitas haberi posse pro Semipelagianis, & Thomistis pro Calvinistis, quod sic probo.*

Utraque hæc propositio: *Jesuitæ sunt Semipelagiani, & Thomistæ Junii Calvinistæ, est probabilis.*

Ergo tutè & securè teneri potest.

Prob. antec.

Utraque propositio nititur rationibus quæ secundum viros graves & prudentes sunt gravioris momenti; & aliunde non pugnant cum Scriptura, Conciliis, &c.

Ergo utraque propositio est probabilis.

Prob.

Prob. antec.

Jesuitæ & Thomistæ sunt viri graves & prudentes.

Atqui secundum Jesuitas & Thomistas utraque propositio nititur rationibus gravioris momenti.

Ergo utraque propositio nititur rationibus quæ secundum viros graves & prudentes sunt gravioris momenti.

Prob. minor.

Secundum Jesuitas *Thomistæ sunt Calvinistæ*, sive sentiunt cum Calvinistis, in eo quod secundum ipsos (Jesuitas) tollunt libertatem indifferentiæ per suam prædeterminationem Physicam: Et vicissim secundum Thomistas *Jesuitæ sunt Semipelagiani*, sive sentiunt cum Semipelagianis, in eo quod secundum ipsos (Thomistas) faciunt gratiam Dei pedissequam humanæ voluntatis.

Atqui hæ rationes, scilicet tollere libertatem indifferentiæ, & facere gratiam Dei pedissequam humanæ voluntatis, secundum Jesuitas & Thomistas sunt gravioris momenti.

Ergo secundum Jesuitas & Thomistas utraque propositio, *Thomistæ sunt Calvinistæ*, & *Jesuitæ sunt Semipelagiani*, nititur rationibus gravioris momenti.

Ad hoc responsum est a R^o P. Ferrier, requiri ad hæresim ut omnes faterentur, v. g. tolli libertatem indifferentiæ: quia vero Thomistæ negant eam se tollere per prædeterminationem Physicam, ideo non esse hæreticos. Et sic de Jesuitis, qui negant se facere gratiam Dei pedissequam humanæ voluntatis.

Quod sic fuit statim impugnatum.

Secundum vestram doctrinam ad opinionem probabilem non requiritur consensus omnium prudentum,

dentum, sed aliquorum tantum; alioqui enim esset constans veritas, non opinio probabilis.

Atqui utraque hæc propositio: *Jesuitæ sunt Semipelagiani, & Thomistæ sunt Calvinistæ*, habet consensum aliquorum, imo quam plurimum virorum prudentum & gravium, scilicet Jesuitarum & Thomistarum.

Ergo utraque hæc propositio est probabilis.

Ergo solis Thomistis viris gravibus & prudentibus, asserentibus Iesuitas esse Semipelagianos, *Iesuitæ sunt Semipelagiani*, quamvis ipsi negent. Idem de Thomistis.

Augustia hic undique pro Ro P. Ferrerio, qui hoc argumento non mediocriter impeditus, sic se tandem expedire conatus est; dicendo nempe, propositiones aliquas gravioribus licet rationibus innixas, validas non esse, si pugnent cum decretis Pontificum, quemadmodum hæc propositiones pugnant cum Decreto lato in Congregatione de Auxiliis, quo vetitum fuit ne promiscuè hæretici nominentur.

Sed mox institit eruditissimus Abbas.

1. Ergo ante illam Congregationem & illud Decretum *Jesuitæ erant probabiliter Semipelagiani.*

2. Posito etiam illo Decreto, adhuc Thomistæ contendunt Jesuitas esse Semipelagianos, & Jesuitæ asserunt Thomistas esse Calvinistas: quia hi tollunt libertatem indifferentiæ per prædeterminationem Physicam etiam post illud Decretum juxta Jesuitas; & illi faciunt gratiam Dei pedissequam humanæ voluntatis juxta Thomistas.

Ergo

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Ergo etiam post prædictum Decretum Thomistæ
sunt probabiliter Calvinistæ, & Jesuitæ sunt pro-
babiliter Semipelagiani.

*Risum hic etiam & applausum magis
quam in primâ disputatione, & ex-
sufflata Rⁱ Patris Ferrerij Sociorum-
que ridicula illa de opinione probabili
sententia.*

FINIS.



(1)
A Theological
POSITION,

MADE

By the *R. F. John Ferrier*,
Of the Society of Jesus,
Professor of Divinity in
the Colledge of *Tholouse*.

DEDICATED

To the most Illustrious Gaspar
De Fieubet, President of the
SENATE of THOLOUSE.

DEFENDED

By famous Divines in the said Col-
ledge, the two Holidayes of the 8th
and 11th of JUNE, 1659.

Twice impugned; as oft overthrown.

By a most learned Abbot, in the
presence of a great and very Illu-
strious ASSEMBLY.

The same *R. F. Ferrier*, a fierce Defender
of the Doctrin of probability, even by a late
Book on that Subject, presiding over
the DISPUTATION.

Amongst ten choyce Theological Opinions ,

The fifth Position.

WE defend the Doctrin of probable Opini-
on, with all the greatest Writers of all a-
ges ; and maintain, that 'tis lawful for every one
in the Court of Conscience, of two opinions equal-
ly grounded on both sides, to adhere to which one
pleases; nay, rather to chuse that which seems less
probable : For we define a probable Opinion, to
be a firm and settled Judgement, relying on reasons
of greater moment, and in no respect repugnant
to Holy Scripture, the Decrees of Councils and
Popes, and the unanimous consent of Fathers and
Doctors.

The Speech of the most learned Abbot, before the first Disputation.

Impugn the Doctrin of probable Opinion ; yet
with that caution, that I ever desire what I am a-
bout to say may be spoken without prejudice to
our Friendship, and by the good leave of the Soci-
ety. For 'tis not out of the affection of an Adver-
sary I defend the contrary, but out of a real per-
swasion grounded on many and weighty reasons.
Since 'tis to be deem'd no less than a flat wicked-
ness, to adhere to this Opinion which has been a-
na-



mathematiz'd by an Assembly of Bishops of most ample Authority. I conceiv'd that Bishops, who by their Office had taken order for the purity of Doctrine in this very point, were to be heard. Whom he who hears, hears also God himself, as our Saviour tells us, *Luke 10*. But you take a quite different method; nor do you onely refuse to allow Bishops to be your Masters, but with an intent full of irreverence, you bristle up your selves against them. For who sees not that this Position is purposely inserted in derision of an Assembly lately held by five of them, and in contempt of all the Censures, by which this pestilent source of corruption was defeated. Else, why was it bobb'd in out of its proper place? Why was it no where defended by you before the Censures against it, being never maintain'd before in publick Acts? Onely for this reason, because it was not yet prohibited. So that still persisting like your selves to a tittle, and not a whit relenting from the haughty humour of the Society, being reprehended by Bishops, you of your own accord reprehend them again; which is an action as temerarious, as what's most. Besides, most noble descendent this thy moral Divinity is false, which thou mistakest to breath and express it self in the manners and life of thy most honor'd Patron, Father *Ferrier*; For 'tis impossible to live as a true Divine should do, and be of this Opinion.

After this the most learned Abbot thus began his Disputation.

Putting this Doctrine concerning a probable Opinion, this Proposition, *The Jesuites are corrupters of manners*, is probable.

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You admit not the Consequent.

Therefore neither ought you admit the Antecedent.

The major is prov'd.

This Proposition, *The Jesuits are corrupters of manners*, is a firm and settled Judgement, relying on reasons of more than ordinary moment; and, on the other side, 'tis not repugnant to Holy Scripture, Councils, Fathers, &c.

Therefore this Proposition, *The Jesuits are Corrupters of manners*, is probable.

Answ. That the reasons on which this Proposition relies, cannot be of great moment.

But oppos'd thus.

Those reasons are of greater moment, which are approved of by grave and prudent men (as appears by many Casuists, even the writings of R. Father Ferrier, and his Book in behalf of probability, chap. 5.)

But the reasons upon which this my Proposition, *The Jesuits are Corrupters of manners*, relies, are approved of by grave and prudent men.

Therefore the Reason on which this Proposition of mine, *The Jesuits are Corrupters of manners*, relies, are of great moment.

The minor is proved.

Those reasons are approv'd of by so many and so great Arch-Bishops, Bishops, and Curates of *Paris*, in their Censures and Writings publisht against the Apology of the Casuists.

But those Arch-Bishops, Bishops and Curates of *Paris*, are grave and prudent men, seeing most of them are also Doctors of *Sorbon*.

Therefore

Therefore those reasons on which this Proposition of mine, *The Jesuites are Corrupters of manners*, relies, are approved by grave and prudent men.

Here the R. F. Ferrier was entangled, and sweat cruel'y; yet having gathered a little breath, answer'd to the major Proposition, that the Bishops in their Censures, do not speak of a probable opinion in the sense of the Thesis defended by him.

But it was present'y subsum'd by the most learned Abbot, That the Bishops in their Censures, and the Curates of Paris in their Writings, speak of a probable Opinion as held in the Apology of the Casuists; which being in every respect like the present Thesis, as appears by the Positions themselves: 'tis apparent also, that the reasons by which both of them are impugned, are approv'd by grave and prudent men; and therefore that either the Doctrin of the Thesis and the Apology is most false, or that this Proposition, 'Tis probable the Jesuites are Corrupters of good manners, is most true.

Hereupon the R. F. Ferrier and his Fellows, began to murmur against the Defendant; but the whole Assembly present, being persons renowned for their Learning, laugh'd at their weakness, and applauded the Disputants Victory.

This

This past in the first Encounter of the 8th of June, being Trinity Sunday.

But in the second, the 11th day, happening on St. Barnabes Festivall, the same most learned Abbot disputed thus against the same Thesis.

This Doctrin put, it follows, *The Jesuits may be held Semipelagians, and the Thomists Calvinists, which I prove thus.*

Either of these Propositions, *The Jesuits are Semipelagians, and The Thomists are Calvinists*, is probable.

Therefore it may safely and securely be held.

The Antecedent is prov'd

Either Proposition relies on Reasons, which according to grave and prudent men, are of more than ordinary moment; and, on the other side, they contradict not Scripture, Councils, &c.

Therefore either Proposition is probable.

The Antecedent is prov'd

The *Jesuits* and *Thomists*, are grave and prudent men.

But according to the *Jesuits* and *Thomists*, either Proposition relies on motives of more than ordinary moment.

Therefore either Proposition relies on motives, which according to grave and prudent men, are of more than ordinary moment.

The minor is prov'd.

According to the *Jesuits*, the *Thomists* are Calvinists

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mists, (or of the *Calvinists* Opinion) because according to them, (the *Jesuits*) they take away the liberty of Indifferency by their Physical predetermination : And, on the other side, according to the *Thomists*, the *Jesuits* are *Semipelagians*, or of the *Semipelagians* Opinion, because according to them (the *Thomists*) they make the grace of God attend the precedent inclinations of human will.

But to take away the liberty of Indifferency, and to make the grace of God attendant on mans will, are according to the *Jesuits* and *Thomists*, reasons of more than ordinary moment.

Therefore according to the *Jesuits* and *Thomists*, either Proposition [*The Thomists are Calvinists*] and [*The Jesuits are Semipelagians*] rely on reasons of more than ordinary moment.

To this the *R. F. Ferrier* answer'd, that it was requir'd to Heresie, that all should confess (for example) that the liberty of Indifferency was taken away : But, because the *Thomists* deny they take it away by Physical predetermination, therefore they are not Hereticks. And the same of the *Jesuits*, who deny that they make the Grace of God attendant on mans will.

Which was presently thus oppos'd.

According to your Doctrin, the consent of all prudent men is not requir'd to a probable Opinion, but of some onely ; otherwise 'twould be a constant verity, not a probable Opinion.

But both these Propositions, *The Jesuits are Semipelagians*, and *the Thomists are Calvinists*, have the consent of some, nay of very many prudent and grave men, namely of the *Jesuits* and *Thomists*.

Therefore both these Propositions are probable.

Therefore, *The Jesuits are Semipelagians*, onely those

those grave and prudent men who are *Thomists*, affirming them to be so ; though themselves deny it. And the same of the *Thomists*.

Here the R. Father Ferrier, was straitned on all sides; and being piteously perplext with this Argument, at length strove to disentangle himself, by alledging that some Propositions, though relying on proofs of more than ordinary moment, were not valid, if they contradict Decrees of Popes, as these Propositions do the Decree made in the Congregation de *Auxiliis*, which forbid that they should call one another Hereticks.

But immediately the most learned Abbot urg'd.

1. Therefore, before that Congregation and that Decree the *Jesuits* were probably *Semipelagians*.

2. And, even after that Decree, still the *Thomists* contend the *Jesuits* are *Semipelagians*, and the *Jesuits* affirm the *Thomists* are *Calvinists*, because these take away the liberty of indifferency, by their Physical predetermination, according to the *Jesuits*; and those make the grace of God attendant to mans will, according to the *Thomists*.

Therefore also after that Decree, The *Thomists* are probably *Calvinists*, and the *Jesuits* are probably *Semipelagians*.

Here also the Company laugh, and shonted more than in the first Disputation; and that ridiculous tenet of R. Father Ferrier and his Fellows, concerning probable Opinions, was hift out of the School.

F I N I S.



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